

Thi saa har Gud elsket  
Verden, at han gav sin  
Søn, den enbaarne, for at  
hver den som tror paa  
ham, ikke skal fortapes,  
men have evigt Liv.

# HYR DEN

“JEG ER DEN GODE HYRDE.” — Joh. 10, 11.

Den som tror paa ham,  
blive dømt; den som  
ikke allerede dømt,  
fordi han har troet  
paa Guds enbaarne Søns

Hansen  
Rev. A. K.  
m. 12

16de aargang.

Winnipeg, Manitoba, Andet Nr. i Juli, 1940

Nr. 14

## 11. søndag efter trefoldighet.

Evang. Matt. 21, 28-31.

**JA ELLER NEI**

Av pastor H. E. Wieløff.

De to smaa ord som vi har satt som overskrift over denne lille betraktning, *ja* eller *nei*, er to av de viktigste ord i vaart sprog.

Det er ogsaa de vanskeligste ord aa bruke i sannhet. De avgjør et menneskes hele livsretning. De lukker dører og aapner andre. De er knyttet sammen med de viktigste og mest avgjørende øieblikker i vaar liv.

Hvilken kamp og nød rummer de ikke. Vaakne nattetimer, planer som brast, avgjørelser som skulde treffes, overveielser og raadslagninger. Og naar svaret er gitt maa man ta konsekvensen av et ja eller nei.

Men hvor rummer de ikke ogsaa de skjønneste stunder i livet, da fremtidsdører sløges op og fryd og glede fylte sinn og sjel. Hvilken lykke rummet det ikke, hvilken fremtid!

Slike avgjørelser staar vi ofte overfor. I det smaa møter vi det hver dag. Mange ganger om dagen sier vi ja eller nei. Og ofte er vi ikke saa helt klar over hvad vi gjorde da ordet blev uttalt. Etterpaa fikk vi ofte føle hvad vi egentlig hadde svart.

Det er slik i menneskelivet i almindelighet. Det er slik i sjelens indre, skjulte verden ogsaa. Der er ogsaa ja eller nei det avgjørende. Paa det beror alt. Og konsekvensene av det maa vi bære i tid og evighet. Om vi dog alle rett forstod det.

Enhver av oss møter Jesu ord: Sønn, gaa idag og arbeid i min vingård. Det er Guds kall. Og det møter vi. Ofte har du merket det. Det er knyttet sammen ofte med de ydre begivenheter i ditt liv. Gjennem det merket du Herrens fottrin.

Og idag kommer han igjen. Han kaller dig. Han innbyr dig til aa gaa inn i vingården.

Men Guds kall krever et svar, ja eller nei. Vil du eller vil du ikke.

Der er mange hvis hele liv er et eneste nei til Gud. De vil ikke. Enten de sier det med ord eller i gjerning blir det samme. Fra de er smaa til de blir gamle og graa, sa de nei. Hvor forferdelig. Og konsekvensen av sitt svar maa de bære. En dag vil de finne vingårdsporten stengt for evig. Vokt dig, sjel. Det er forherdelsens vei til fortapelse.

Der finnes nogen, selv om de er faa, som hele sitt liv igrunnen har sagt ja til Gud. Det er lykkelige mennesker som alltid har levet i sin daapsnaade. De har igrunnen alltid levet hos Gud. Hvilket skjønt og harmonisk liv. Allerede i sine overgangsaaer blev det et bevisst gudsliv. Syndfri er det ikke. Men de visste alltid veien til Gud.

Men mellom disse to slags mennesker er der en hel del som svarer anderledes. Nogen sier nei, men angrer det siden og gaar. Andre sier ja, men gaar ikke.

Er du en av disse?

Du har sagt nei. Gang paa gang hørte du kallet: Sønn, gaa idag og arbeid i min vingård. Men du sa nei. Men din fars kjærlighet gir dig ikke ro, og nu angrer du paa at du sa nei og gikk bort.

Slik gikk det den tapte sønn. Han angrer der ute i det fremmede land, og stod op for aa gaa hjem.

Og paa var ikke stengt da han kom. Du husker faderkjærligheten som saa ham da han var langt borte. Og den angrende sønn fant tilgivelsen ved fars hjerte. Der lød ingen bebreidelser over alle de nei som før var sagt. Der lød bare ett ord — ordet om tilgivelse.

Kjære leser! Du har svart nei saa lenge. Staa og idag allikevel og gaa inn i vingården. Porten er ennu aapen for en synder som angrer og kommer.

Men der er ogsaa mange som svarer ja, men som ikke gaar inn i vingården. For mange er det en selvsagt ting at man kan ikke si nei til Jesus. Men deres liv er et nei, og hvad hjelper saa munnens ja?

Nogen mener deres egen ærbarhet er et ja, og saa slaar de sig til ro med den. Hvilket bedrag. Utenfor vingårdens gjerde sitter mange pyntet og fine. Men de er utenfor vingården om de sier aldri saa meget ja, saa lenge de sitter stille og ikke gaar inn gjennem vingårdens trange port. Paa munnens ja maa følge handling. Ellers

lers gavner det dig intet.

Men der er andre som har det anderledes. De er vakt. Guds aand har rørt ved dem, skapt lengselen efter frelse. Og spør nogen dig om ikke du ogsaa vil bli frelst, har du svaret ferdig med en gang. Du svarer som sønnen i lignelsen idag: ja. Det er ingen ting du heller vil.

Men du blir ikke frelst. Du naar ikke lenger enn til aa si at du vil. Inn i vingården kommer du ikke.

Hvorfor? Er det fordi Guds frelse ikke er saa stor at den naar dig? Eller er du bestemt til aa leve utenfor?

Nei, det tror du vel i grunnen ikke selv heller. Grunnen er nok aa finne i dig. Du sier ja, men du staar ikke op for aa gaa. Det er aarsaken.

Pascal, den store, geniale tenker, har engang sagt: “Evangeliets Gud finnes kun paa evangeliets veier.” Men saa staar det ogsaa fast at den som gaar evangeliets veier finner Gud.

Og evangeliets veier, hvor er de? Hør: den som kommer, vil jeg ingenlunde støte ut. Den som strever og har det tungt kan komme og faa hvile. Alle dem som tok imot ham fikk rett til aa bli Guds barn.

Du hører evangeliets veier i ord som disse. Og evangeliet er dette at *du skal* faa av ham alt, *han skal* gjøre det alt, det er fullbragt. Det er bare en ting du skal — *du skal komme* — *du skall ta imot*. Men det maa du agsaa. Ellers finner du aldri evangeliets Gud.

Om han staar med alle frelsens krefter ferdige for dig, saa hjelper det dig ikke om du ikke vil komme. Og om han har alt aa gi dig, saa hjelper det lite om du ikke vil ta imot det.

Si ja idag og skynd dig til Gud, saa er du frelst.

En ung mann gikk lenge og kjempet for aa finne frem, men alt var stengt. Han gikk en dag til sin sjelesørger og fortalte ham alt. “Vil du bli frelst da?” spurte presten. “Om jeg vil,” svarte den unge mann, “det vet Gud, som ser mitt hjertes lengsel.” “Ja, saa er saken klar,” sa presten og bøiet sine kne. Da han hadde bedt for den unge mann, begynte denne selv aa be. Og den bønne var enkel og gripende. Den lød omtrent saa: “Kjære Jesus, du ser at jeg vil, men jeg synes ikke jeg angrer som jeg skulde eller tror som jeg burde og ikke faar jeg det til. Men kjære Jesus, gjør med mig som du gjør med folk som du frelser.”

Tror du ikke den mannen blev frelst? Jo, vær du sikker. Hvor Jesus faar lov til aa handle med sjelen, der blir der frelsesfryd.

Ønsker du aa oppleve Gud, vil du bli frelst, saa gjør du som mannen gjorde. Si ja og ga like til Jesus. Det er han som skal gjøre det.

## Hvorfor maa vi omvendes?

*Uten at I invender eder og blir som barn, kommer I ingelunde inn i himlenes rike.* Matt. 18, 3.

Hvorfor maa vi bli omvendt for aa komme inn i himmelen?

For aa faa svar paa det spørsmaal maa vi først merke oss at omvendelse betyr *sinnforandring*.

Bare den lille oplysning sier oss at det er noget iveau med vaart *sinn* som gjør at Gud ikke kan faa oss inn i sitt rike uten aa faa vaart sinn forandret.

Hvad er det da ved vaart sinn som maa forandres?

Dette spørsmaal er ikke vanskelig for den som vil se inn i sitt eget sinn. La oss hjelpes ad litt med dette!

Ber du hver dag?

Du svarer kanskje: “Nei, akkurat hver dag ber jeg ikke. Er det ogsaa nødvendig? Staar det i Bibelen? Venter Gud det?”

Min venn, se nu stille og rolig inn i ditt sinn, saa ser du nok hvad det er som maa forandres.

Du vil ikke be til Gud hver dag. Og hvorfor ikke? Jo, liketil fordi du *ikke elsker* Gud.

De to som elsker hverandre vet ikke noget deiligere enn aa treffes og tale sammen.

Har du ikke ogsaa selv anet at det var dette som var iveau med din religiøsitet. Du har strevet med aa gjøre det som du visste at de kristne gjør. Men som enhver

doven skolegutt har du prøvet aa slippe med det minst mulige. Og uviljen stiger straks op i dig hver gang du forstaar at der kreves mere av dig enn det du nu presterer av religion og moral.

Det er *dette* sinn som Gud maa forandre hos dig. Se, her er grunnen til at du maa bli *omvendt*. —O. Hallesby.

## Hvordan skal jeg bli omvendt?

*Naar jeg blir ophøiet fra jorden vil jeg dra alle til mig.* Joh. 12, 32.

Jeg treffer ofte mennesker som spør hvordan de skal bli omvendt. Kan hende en eller annen nu sitter med det samme spørsmaal. Og jeg skal forsøke aa svare.

Men la mig først stille dig et spørsmaal: hvordan gaar det til aa leve *uomvendt* i en verden, hvor der gaar en Frelser med gjennemborede hender og drar paa alle?

Det er et alvorlig spørsmaal, og svaret er ennu alvorligere. Du har selv gitt svaret i ditt liv.

Det gikk til slik, at hver gang Jesus drog paa ditt hjerte, saa satte du din viljekraft imot. Og det var nok til aa hindre Jesus fra aa dra dig til sig.

Saa veldig er vaar lille vilje, at vi med den kan hindre den allmektige Gud fra aa frelse oss. Ja, i tid og evighet kan vi hindre ham.

Men nu kan jeg lettere svare paa ditt spørsmaal: hvordan du skal bli omvendt. Ja, jeg vet næsten ikke noget ord i hele Bibelen som gir mig enklere svar enn just vaar tekst id.

Aa bli uomvendt gaar altsaa til slik, at Jesus drog, men du stod imot. Aa bli omvendt gaar til saa, at Jesus drar, og du staar *ikke* imot. Du nedlegger din tidligere motstand.

Hvad skjer da?

Da drar Jesus dig inn til sig. Slik, akkurat slik gaar det til aa bli omvendt.

Her ser du hvad ditt valg bestaar i.

Her ser du ogsaa hvad Jesus gjør. Du makter ikke aa søke Gud, enn si aa finne Gud. Men det er heller ikke nødvendig, for Jesus har søkt og funnet dig.

Og nu, naar du oppgir din motstand, saa drar han dig inn til sitt hjerte.

Og her renser han dig med sitt blod fra all synd. Saa befrier han dig fra syndens lenker og gir dig kraft til aa si nei til synden og bære Kristi vanære, og til aa fornekte dig selv i tjeneste for Gud og mennesker.

Gjør som et barn og legg dig ned i Jesu skjød og hjertens hulde arme. Han skal dig som sitt barn med kjærlighet da ved sitt frelserhjerte gjennemvarme. —O. Hallesby.

## Jesu brud

Hold kun it, Jesu brud.

Av Guds søn du kronen faar til løn.

Se kun frem, himlen er dit hjem.

Her er striden, seiren faar du siden.

Her er møie, her du maa dig tid i taarer bøie.

Men din strid varer kun en liten tid.

Og naar du naar frem til Jerusalem

glemmes al din ve

naar du Frelseren faar se.

Der du faar den hvite dragt

i himmelsk pragt.

Der du synges skal blandt frelstes tal.

Ja, du juble skal i himlens sal

ikklædt himlens hvite dragt.

—Arnbjörg Flaten

i “Sambaandet.”

## Barnets tro

Ved aa lese i nr. 16 av “For Fattig og Rik” om den lille pike som bad til Jesus om en dukkeslede og fikk den, kom jeg til aa huske et lignende tilfelle her i byen. Der var basar til inntekt for misionen, og blandt andre ting som skulde utloddet var der en prektig dukke. En liten pike paa 4 aar fulgte sin far paa basar og da hun fikk se dukken vilde hun ha den straks. Men hennes far forklarte henne at den skulde loddet ut og ingen kunde faa den med en gang. Saa fikk hun ti øre til aa kjøpe et nummer for. Den lille forstod

nok ikke situasjonen riktig, for da hun kom hjem saa satte hun paa aa ville ha dukken igjen. Hennes far sa da: “Hvis du virkelig vil ha dukken, saa maa du be Jesus at han lar dig faa den.” Saa falt det henne inn, at naar de var to som bad, saa maatte det ha mere klem, og hun ropte til sin bror, som var et aar eldre, at han maatte komme og hjelpe henne. Saa knelte de to uskyldige smaa ned ved en stol, og saa bad den lille pike: “Kjære Jesus, du maa la mig faa dukken.” “Amen,” sa gutten. Og dermed var saken klar. Dagen etter var det trekning. En gammel, troende mann her i byen, som nylig har faat hjemlov, skulde trekke. Jeg har det fra hans egen munn: “Først tok jeg et nummer i tromlen,” sa han, “men det var likesom nogen sa mig: ta et annet.” Saa slapp han det han holdt i og tok et annet, og da man skulde se efter, saa var det den lille piken som hadde vunnet. Et pussig tilfelle, vil nogen si. Vo som tror paa Gud, vet bedre. Maa han gi oss alle litt mer av barnets tro. —O. B.

## Paa vakt

Mel: Jesus er mit haab og trøst

Sions brud, vær her paa vakt,  
Sions konge er i vente.  
Gi paa tiden nøie agt,  
han sin brud nu snart vil hente  
hjem med sig til Salems by  
naar han komme vil i sky.

Hold dig rede, Sions brud,  
kronen hjemme paa dig venter.  
Hold til enden trolig ud,  
til han dig til himlen henter.  
La din lampe lyse klart,  
midnatropet høres snart.

Sions brud, det lysner snart,  
snart det gryr ad evig sommer.  
Tidens tegn os viser klart,  
at til jord han snart her kommer.  
Fikentræet skyter knop,  
løft dit blik mot himlen op.

Sions brud, hold lampen tændt,  
snart du skal din brudgom møde,  
med dit blik paa Jesus vendt,  
som paa korset for os døde.  
Gjør dig rede, vær paa vakt —  
glem ei her din brudedragt.

Hedenskapets nat er stor,  
mørket ruger alle vegne  
trindt omkring paa vide jord,  
ja i alle verdens egne.  
Lyset blafrer svakt og mat.  
nu i tidens mørke nat.

Verden staar idag for fald,  
Sions brud, o la os vaake!  
Domsbasunens sidste skrald  
høres snart i midnats taake.  
Himlens konge er os nær,  
hjem til Sion snart det bær.

—H. P. Sande.

## Hvem er den største i Guds rike?

“I samme stund kom disciplene til Jesus og sa: Hvem er den største i himlenes rike? Og han kaldte et litet barn til sig og stillet det midt iblandt dem og sa: Sandelig sier jeg eder: Uten at I ingelunde eder og blir som barn, kommer I ingelunde ind i himlenes rike. Derfor, den som gjør sig liten som dette barn, han er den største i himlenes rike.” Matt. 18, 1-4.

Der ligger i os mennesker en dyp og sterk trang efter at bli stor. Og igrunnen er ikke det saa underlig.

Vi er ikke skapt til at være smaa.

Vi er skapt til at være store.

Naar da trangten efter storhet stiger op i os, saa er ikke det alltid bare ondt. Blandt alt usandt og syndig i denne trang er der ogsaa rester av tapt adel.

At komme sig op fra det daarlige smaa, det som vil dra os ned i synd og skam, det hører med til vort menneskeverd. Der hvor al trang til at komme sig op, er borte, der er den sidste rest av mennesket dødt. Den som ikke lenger lenger op og frem, er mere et dyr end et menneske.

Men det er desværre altfor sandt at trangten til at bli stor er magtstjalet av synden og kommet paa avveier. Derfor bli



## HYRDEN

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saa mange smaa netop naar de indbilder sig at være store.

At tjene penger, bli rik, faa vor hytte ombyttet med saler og slot, vor arbeidsklædning med selskapsdragt, ikke smudse vore fingre, la en anden gjøre vort arbeide, lage vor mat og bære vor kuffert, bli en rik mand, en fin mand, embedsmand, stortingsmand og statsraad, faa ære og ordener, det tror mennesket er det samme som at være stor, og mer og mindre lar vi os alle vildlede av dette falske syn. Vi vet med os selv, vi kristne, at det er ikke sandt. Men likevel lar vi os saa ofte daare av det vi vet er løgn.

Hvem av os liker igrunnen at slite vore dage med haarde, sprukne arbeidsnæver og en lappet, skitten arbeidstrøje?

Kanhænde synes vi det er gildt saan litegran for moro; men i lengden er det noget andet end moro. Den som da ikke ser andet end slit og slæp i arbeidet, han gaar træt, betrakter det bare som en plage, som smaafolk maa slite sig ut paa.

\* \* \*

Hvor gaar saa veien til den sande storhet?

Ogsaa paa dette store livsspørsmaal gir Jesus svar. Vi maa bli som et litet barn.

For os mennesker er det blitt saa, at veien til at bli stor gaar gjennom den dype dal, først at bli liten.

Skal vi ha haap om at vinde igjen vor adel, vort æressete, vor rikdom og vor magt, saa har vi ingen anden vei at gaa.

Vi maa oppgi vor selvvalgte vei og bøie os for Gud. Vi maa legge os hjelpeløse som et litet barn ned for Gud og be om naade og hjelp til alt.

Som det vesle barn ligger hjelpeløst i mors fang, slik maa du og jeg ligge i Guds naades armer. Naar vi er kommet dit, har vi fundet veien op og hjem. Da gaar vi ind i Guds rike.

Det er vor første og største stormandsdaad, at bli liten.

Et menneske er størst naar det knæler, er det sagt, og livet har slaat det fast som en stor sandhet.

Den største seier som vi selvgode mennesker kan vinde, er at bøie os for den levende Gud og tilstaa at vi er hjelpeløse, og la Gud stille med os som mor stiller og styrer sine smaa.

Den som har vuudet den seier, han gaar op fra en rød sjæl, fra en urolig samvittighet, fra haapløshetens taarer, fra en mørk grav og en stengt himmel, op fra satans magt til Gud, fra evig nat til evig dag, fra evig død til evig liv.

Det er noget at gaa op ifra, det, men endda mer at gaa op til.

Og nu vil jeg med disse ord be alle som ikke har vendt sig til Gud som et litet barn, at de vil gjøre det nu.

Du: Vend om!

Jeg vet at det koster meget for mange av dere.

For somme en kjær synd, for andre gode venner, en lysende fremtid i verden, en kjæreste, et fint hjem og mangt andet. Men vil du tænke dig om, saa skal du snart finde at det aldrig kan bli for dyrt at gi sit eneste liv til Gud. Det koster mere at gaa fortapt.

“Ti hvad gavner det et menneske, om han vinder den hele verden, men tar skade paa sin sjæl? eller hvad vil et menneske gi til vederlag for sin sjæl?” Matt. 16, 26. Da er alt tapt!

Jeg ser dig du unge jente og gut, som Guds aand kalder paa — jeg ser din stilting ut fra mit eget liv, da jeg som ung gut blev kaldet. Du er frisk, modig og stolt. Du ser verden ligger lysende, lokkende og daarende fremfor dig. Du har store fremtidsplaner, stort mot og tro paa livet. Hjertet slaar regelret i barmen, livsens vaar bruser om dig som foss og fuglesang, du kjender dig fri og glad, og saa skal du igjen ta paa dig din barnedragt og legge dig, liten og umyndig, over i Guds vilje og Jesus Kristi naade? —

Det koster!

Det kjendes som at slite livet ut av brystet — og likevel: det er at rive synen og døden bort. Det er at legge sig i armene paa det evige liv, det er døren ind til dit paradis, der hvor den evige ungdomskaar aldrig eier skygge av omskiftelse.

Det er at bli stor!

Jeg ser ogsaa dig, du trauste norske bonde, du flinke forretningsmand. Du har henderne fulde av alt du trenger. Det lykkes for dig alt det du tar i. Du nyter tiltro og respekt saa langt dit navn er kjendt. Ogsaa du maa bli liten som et litet barn. Vende dig bort fra alt i verden, maa du, agte det for skam og si til Gud: Jeg er fortapt, jeg er hjelpeløs, jeg er lik nul, veiet i vegtskaalen og fundet for let — jeg ber om naade.

Det er i sandhet at miste sit liv. Men paa ruine av dette dit liv vokser frem ved Jesu kors det evige liv, det som gir dig at leve om du dør; for den som lever og tror paa Jesus, skal aldrig dø.

Det er at være stor.

Men den som engang skal møte Gud paa egen regning og risiko, han blir liten. Og idag lever du, imorgen kan du være død.

Den som vil regne med livet som det er, han maa finde ut at livet uten samfund med Gud er et liv i nat og haapløshet, hvor stor han med maatte være i denne verden.

Saa kom da fra alle livets vilde veie hjem til Gud. Vil du fornede dig selv som et litet barn, saa skal den Gud som gav sin søn til vor frelse, løfte dig op til sit barn og sin arving. Han skal gjøre din død til tjener for dit liv, og naar du ser ham som han er i det evige liv, skal du være Gud lik uten at være Gud.

Tænk naar engang jeg uden synd skal leve, hver tanke ren, hver gjerning uden brøst, naar aldrig jeg behøver mer at bæve for muligheden av en syndig lyst!

Tænk naar engang i himlens lyse sale jeg med den ven jeg her paa jorden fandt, i lyset om et evig liv skal tale og — om det liv der som en drøm forsvandt!

Da er et menneske blitt stort!

\* \* \*

Men mens vi lever her nede, er der ogsaa en anden vei for en kristen, som fører ind til sand storhet. Det er at gaa i vor frelsers fotspor, da han gik omkring blandt vildfarende mennesker og lokket dem ind til Gud. Den samme gjerning har han ogsaa git sit folk her paa jorden.

“Den som vil bli stor iblandt eder, han skal være eders tjener, og den som vil være den første blandt eder, han skal være eders træl, likesom menneskesønnen ikke er kommet for at la sig tjene, men for selv at tjene og gi sit liv til løsepenge for mange.” Matt. 20, 26—28.

Det er fortalt om den svenske prinsesse Eugenie, at hun solgte sine juveler og for pengene bygget hun et barnehjem og et redningshjem for drankere. Da hun en dag tok sig en tur gjennom salene hun hadde reist, og saa de glædestaarer som lyste i øinene paa dem hun hadde hjulpet, saa sa hun:

Nu ser jeg mine ædelstener igjen.

David Livingstone arbeidet i 32 lange aar for Afrikas svarte barn og slet livet ut paa lange, tunge missionsreiser. En morgen fandt de ham død i hans telt paa knæ fremfor hans simple seng.

Disse fandt veien i sin mesters fotspor og blev store fordi de tjente andre i Kristi kjærlighet.

Naar Livingstones navn blev nævnt lange tider efter han var død, saa lyste der tak ut fra de mørke ansigter naar de mindtes den sterke, milde, hvite mand. Og hans navn og minde skal leve og lyse til sene slechter.

Vår en Jesu Kristi tjener blandt dine medmennesker.

Elsk og tro.

Send et godt ord og et kjærlig blik til den som er saar i samvittigheten og opprevet i sin sjæl.

Gi et varmt og fast haandtryk til den som venter slag og en hjelpende haand til den fattige du møter paa din vei.

Ta frem bibelen og bed en bøn med den som er nedbøiet i aanden. Tramp aldrig paa den som er blitt liggende i synd og skam.

Slike “stormænd” tørster verden efter.

Jeg læste for en tid siden i et blad et stykke med den overskriften: Det en aldrig angrer. Der stod:

En vil aldrig angre at en gjorde godt imot alle,

at en ikke talte øndt om nogen, at en hører før en dømmes, at en tænker før en taler, at en tømmer sin tunge, at en var venlig mot de nedbøiede, at en bad om tilgivelse naar en hadde gjort uret,

at en var sagtmotig mot alle, at en stengte øret for sladder, at en ikke trodde det meste av det vonde en hørte om andre.

## Fra Swift Current, Sask.

## Alle Som Kommer

“Alle de som faderen gir mig kommer til mig, og dem som kommer til mig vil jeg ingenlunde støde ud.” Dette skriftsted er et av dem sem er blitt kjært for mig, og jeg vil tro mange med mig, og mit høieste ønske er at det maa bli kjært for enda flere.

Hvem er det som Jesus ber komme til sig, Alle dem som faderen gir ham. Og hvem er det Faderen vil skal komme? Gud som er hans far og vor far vil at alle skal bli frelst og komme til sandhetens erkjendelse. Saa kommer det altsaa an paa mig og dig om vi vil komme. Det er dem som sier at man maa først bli kaldt. Dette tror jeg er bare en tom undskyldning. Du er vel ikke saa elendigt stillet at du aldrig har hørt en prediken, enten i kirke eller ved en eller anden leilighet, Eller paarørende er blitt tat bort fra verden—et kraftig kald ogsaa til dig. Videre, du blev gjort delagtig i daabens pagt. Det er alt sammen kald, kald fra Gud til dig.

Hvorfor er det da ikke blitt noget anderledes, om jeg saa skulde spørge? Har du nogen gang følt dig draget til Herren, saa kjere dig, set ikke op, for det er av evighetsbetydning for os alle.

“Kom hit til mig alle I som har det tungt, og jeg vil gi eder hvile.” Du som læser dette, og enda ikke er frelst, vent ikke lengere. Snart kan det bli forsent, og da blir du ikke delagtig i Jesu hvile, men kommer dit hvor den rike mand var i pine, hvor han ikke fik en eneste draape vand, og hvorfra han ønsket at faa sendt bud til sine brødre med advarsel om at de ikke maatte stille sig slik at de ogsaa kom paa samme sted. Vi har ingenting at undskylde os med, ti budskapet gjelder os alle. Kom derfor før det blir forsent. En hilsen til alle som leser disse linier. — G.

## En Hilsen og en Takk

Dette er mit første brev til den nye redaktør. Tillykke med redaktørstolen, Pastor C. S. Lystig! Haaper at alt vil gaa vel. Vi skal gjøre det bedste med at sende ind bladpengene, og kanske nogen smaastrykker.

Ubetalt kontingent er et direkte tap for Guds sak! Det hender jo at nogen faar bladet som aldrig har abonnert paa det. Bemerk at det da formodentlig er en ven som har villet glæde dig med det. Ønsker du saa ikke fremdeles at beholde bladet? Nu tag din fortjente hvile, Urness. Du tjente Hyrden med troskap og held. Takk for godt arbeide!

(Takk for indsendelsen og de venlige ord. Kom snart igjen! — Red.)

## Smaanyt fra Winnipeg

Travelheten her nu minder mig om smeden der sa: “Jeg har for mange jern i varmen og lite varme.” Saa mange opgaver at vi finder ikke tid og kræfter til alle. Derfor gaar det sent med at faa kirken var færdig paa utsiden. Vanskeligheter har vi ogsaa med indsamling av midler. Ferietiden er ogsaa en prøve tid i by arbeide. Meget av “Relief og Red Cross drives” lægger nye jern i varmen. Men saa har vi meget at takke Gud far, at vi endnu er sparet fra krigens rædsler og nød, og at vi faar være med at hjelpe lidende. Mærk: Indlagene i dette nummer, “The Misuse of Prayer” og “Hoem er den største i Guds Rike” — er av O. Hallesby.

—M. Aandal.

Selv ikke Jesus, den evige visdom, kunde tale og gjøre alle mennesker tilpas, hvor meget mindre hans tjenere og efterfølgere.

## Bible Camp at Hastings Lake

What a glorious experience it was for more than 200 registered campers and many visitors who spent full or part time at our Camp near Tofted, July 9—17. Truly it is a blessed privilege, an opportunity coupled with responsibility to be able to attend such a gathering where the one aim is to hold and to win young people for Christ, the life-giving Saviour.

We are indeed thankful to God for the Grace and Mercy He granted, as some for the first time realized Christ as a personal Saviour and others were quickened to a more whole-souled Christian Life. But God's word never returns void, we heard. It either quickens or hardens. May none of us allow the latter.

Once again our camp was blessed with

## O. A. VOLDENG

Photographer

Portraits and Amateur  
Finishing

PRINCE ALBERT, SASK.

## COOK WANTED

for Luther Theological Seminary at Saskatoon to cook for about 25 people. Salary \$35 per month with free room and board. Apply, giving age, experience, and reference. Application must be accompanied by a letter from applicant's pastor. Duties to commence Sept. 23. Apply to Lars Knudson, Bentley, Alberta, or to Martin Ruccius, Dresden, North Dakota, U.S.A.

rain—not only in the spiritual realm but also that needed by the growing things of earth. No doubt it had also its good effects toward “the perfecting of the saints” as we studied in Eph. 4 in the virtue of patience as well as in exercising thankfulness for God's blessings. In spite of much rain and mud we were a large happy family living and working together.

Present with us were several local pastors as well as visitors who held classes or devotional services. These included Dr. Iversen, Pastor Burgess, Pastor O. C. Hanson, Miss eGuttormson, Pastor Vinge, Mr. Moi, Pastor Rude, Pastor Hanson, and Pastor Kandal. Pastor Stolee as camp dean, was usually kept well out of mischief by his many duties, as well as Mr. Loken, Mr. Precht and the undersigned. Mrs. B. Anderson and Josef Haave acting as deans were also profitable engaged daily.

On Sunday, though the roads prevented many from coming, a large audience gathered for the dedication of the fine new camp building, and the site which is now owned by the Young People's Luther Leagues of Edmonton and Camrose Circuits.

Monday, too, was an outstanding day as we gathered in honor of two very active Leaguers who had been joined in holy matrimony the day previous. Kind wishes from us all go with Mr. and Mrs. G. Loken as they continue active in the cause of youth for Christ.

It was an especially great pleasure and inspiration to have with us our International Luther League President, Pastor Oscar C. Hanson of Watertown, S. Dak., who discussed with us league work, and encouraged to a deeper prayer life.

Testimonies, privat and public, in auditorium and around the campfire, told of God's Spirit working mightily among us. Thanks be to God. —E.B.R.H.

## Report of the Christopher Lake Bible Camp

On June 28, the Prince Albert Circuit of the Norwegian Lutheran Church opened their Bible Camp on the newly purchased grounds on the eastern shores of Lake Christopher, 28 miles north of Prince Albert, Sask.

Registration reached a record of 355 campers and on Sunday, June 9, the attendance increased to over 600. Campers come from far and near, some travelling close to 200 miles to reach the camp grounds.

Study classes were held in the mornings; these were conducted by (1) Miss O. Guttormson of South Africa, who gave lectures on missionary work. (2) Dr. Lavik of the Lutheran Seminary in Saskatoon taught from the Book of Ephesians. (3) Rev. Stime of Prince Albert gave the main pointers in personal work. The evening sessions were conducted by Rev. Lerseth of Birch Hills and Rev. Nelson of Parkside.

Sunday, June 7, was set aside for Dedication Day. In the morning over 100 campers and visitors partook of the Lord's Supper. Dr. Lavik brought us the message and officially dedicated the camp.

The camp ran a Boarding Club, where campers were privileged to board for the small some of three dollars and fifty cents for twelve days. Ladies of the churches volunteered their help to do the cooking and serving. Much credit is due to the cooks who handled the large number of campers.

Softball, swimming and boating were the main items of the recreational part of the Bible Camp. The task of taking care of the recreation fell to Lowell Formo of Minneapolis, Minn., who handled the job in a capable manner.

Camp broke up on July 9 and the campers left for home, determined to live a life for Christ.



For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

# The SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, Second Nr. in July, 1940

## The Misuse of Prayer

"Ye ask, and receive not, because ye ask amiss." — JAMES 4:3.

From the very beginning we approach prayer with a grave misconception. Our selfishness knows no bounds. In more or less naive self-love we look upon everything in our environment with which we come in contact as our agencies, as things which exist for our sakes, as something for us to make use of and utilize to our own advantage. We think and act as though everything, inanimate things, plants, animals, human beings, even our own souls, were created for the purpose of bringing gratification to our selfish desires.

And we make no exception of God.

As soon as we encounter Him, we immediately look upon Him as another means of gaining our own ends. The natural man in his relation to God has this one purpose more or less consciously in mind: How can I, in the best way, make use of God for my own personal advantage? How can I make Him serve me best now, in the future and throughout all eternity?

The natural man looks upon prayer, too, in this light. How can I make use of prayer to the greatest possible advantage for myself? This is the reason why the natural man seldom finds that it pays to pray regularly to God. It requires too much effort, takes too much time and is on the whole impracticable, for the simple reason that one even forgets to pray.

But when this same man gets into trouble in one form or another and cannot help himself or get help from anybody else, then he thinks that it might pay to pray to God. He then prays to Him incessantly, often crying aloud in his distress.

And when God does not put Himself at his disposal immediately and answer him, this man is not only surprised, but disappointed and offended, deeply offended.

Why should there be a God, if He is not at the disposal of those who need Him? That God should exist for any other purpose than to satisfy the selfish desires of men, does not even occur to such people.

Many are they who after an experience of this kind are forever done with prayer. When you cannot get what you ask for, and in times of great need even ask for imploringly, why should you pray?

\* \* \*

It is not difficult for us, who have opened our hearts to the Spirit of prayer and have learned a little about prayer, to see that such people have misunderstood the meaning of prayer. The use to which they put prayer is wholly and completely a misuse of prayer. They pray in direct contravention of the very idea of prayer. That this does not lead to good results, but instead becomes a source of disappointment, as mentioned, is self-evident.

But it is not only the natural man who in this way misunderstands and misuses prayer. Unfortunately, many believers are often guilty of doing the same thing.

We, too, have a carnal nature; and when it can gain some advantage or be delivered from some great suffering or misfortune, it has no objections whatever to praying. On the contrary, then it, too, manifests a desire to pray which is nothing short of wonderful.

We should note well that the temptation to misuse prayer is native to us and comes, therefore, automatically to every believer.

In Matthew 20:20-23 we have a typical example of misunderstood, misused and unanswered prayer.

The sons of Zebedee came with their mother to Jesus one day and asked for the highest places of honor in the earthly kingdom which was about to be established, as they thought. Their prayer was no doubt offered in all innocence and good faith. They were cousins of Jesus and had, together with Peter, already been given positions of preference in the intimate circle of Jesus' friends. What they desired was that Jesus at this early hour should assure them of the leading positions in the kingdom also when it had reached its consummation.

Verse twenty-four says that when the other apostles heard what the two had done, they became indignant.

But Jesus reacted in an entirely different way. And that is what I wish to emphasize here. It is true, He replied immediately by saying explicitly that He could

not comply with their request, but otherwise He took very kindly and understandingly to the whole affair. He advised them of their fault and explained everything to them. Such a tender and fervent tone runs through the whole admonition which Jesus gave them that it warms our very souls.

It tells us what Jesus' attitude is toward us when we come by families into His presence and ask Him to favor us in every possible way and avert from us all danger and all unpleasantness. He does not become angry with us as we might expect. He understands us, advises us of our mistakes and tells us how we should pray.

This is what the Spirit of prayer undertakes to do every time we misuse prayer and ask for things for ourselves, for our own enjoyment. Lovingly and kindly, but firmly, He reminds us that this is not in accordance with the true meaning of prayer. He shows us that this is to pray amiss, and points out our mistakes.

To begin with we do not understand what He means perhaps. All we experience is inner unrest, both while we pray and after we have prayed. Besides, of course, we notice that our prayer is not granted.

This is usually sufficient for honest souls. They begin to search themselves and to examine their prayers. This gives the Spirit of prayer an opportunity to gain a full hearing. They begin to see how they have misused prayer, how the words of James apply fittingly to many of their prayers: "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures."

When such people begin to realize this, they become both amazed and alarmed to see to what an extent their zeal and their prayers for Christian enterprises are dependent upon the extent to which they themselves are connected with these enterprises.

If, for instance, there is to be a devotional meeting in their home, how earnestly and perseveringly they pray that the meeting may be richly blessed! But if a similar meeting is to be held in a neighbor's home, they do not always remember even to pray for the meeting.

Or, if they themselves are to preach, bear witness, or sing at a meeting, how they pray early and late for the meeting. But if they are not to speak, everything is altogether different both as far as intercession for the meeting and interest in it are concerned.

Or, if "their" organization is arranging for something, a Bible conference, or a mission meeting, for instance, they are vitally interested, and then they pray faithfully for the event. But, on the other hand, they find that they are not a little less zealous and less diligent in prayer when some other organization is arranging similar events.

Or, it may be that an important matter is to be decided. They pray for God's guidance in arriving at a decision in accordance with His will. But they discover that their prayers after all were not concerned about ascertaining the will of God, but, on the contrary, about getting God's will and blessing to coincide with their own wills and purpose in the matter.

Any one who has caught himself misusing prayer in this way a few times, will agree fully with the words of James quoted above. And such a person will feel more humble and helpless in his prayer life than ever before. He will realize how passionately selfish his own heart is and how complete with egotism his whole prayer life has been. From the bottom of his heart he will begin to cry, "Lord, teach me to pray!"

Whereupon the great change takes place in his prayer life. Having learned not to trust in himself, not even when he prays, he clings helplessly to the Spirit of prayer whenever he prays. And henceforth it is the desire of his heart to be kept from profaning and misusing prayer.

The way is now open. Little by little the Spirit of prayer can now reveal to him the meaning of prayer and the ends toward which God would have us make use of prayer.

## Ordination

On June 30, Mr. J. Selmer Stolee, candidate from Luther Seminary, St. Paul,

Minnesota, class of 1940, was ordained to the holy ministry of the Word in his home congregation, the Bethany Church near Donald, Alberta. Besides the District president, Rev. J. O. Reitan, and Rev. J. B. Stolee took part in the ordination. In the afternoon the newly ordained pastor preached. Rev. J. Selmer Stolee is to be installed in his field of labor in Bagley, Saskatchewan, parish on July 28th. Mr. Stolee is the third son of the B. J. Stolee family that has entered the ministry.

We welcome this new laborer into our district. The field here is great; but the laborers are too few. "Pray ye therefore the Lord of the Harvest that He will send forth laborers into His harvest."

—I. Iversen.

## YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — RYLEY, ALTA.

## Thank You

The editing of this page from this issue on passes into other hands. Pastor Even-son, the Vice-President of our District Lutheran League, will be the new editor. Material for this page must be sent to him.

We wish to take this opportunity of saying a "Thank You" to all who have shared this little corner with us. Under God this page can be a mighty factor in our youth work.

To the new editor we wish to say that we pray that he may experience the same joy that has been ours these years that have passed, to let a little light shine for our Lord and Saviour through the printed page. God bless you all and thank you.

—A. M. Vinge.

## Canada District Luther Leaguers Hold Biennial Convention at Trinity Lutheran, Calgary, Alta., July 18-21, 1940

The theme for this convening group of Lutheran Youth was "Live Christ Now," and was based on Isaiah 55:6. The opening prayer session at 4:00 p.m. was conducted by Pastor E. O. Walker of Medicine Hat. Quite a number was in attendance. The official opening session was held in the evening. After an opening devotion the president of the International Young People's Luther League, Pastor Oscar C. Hanson of Watertown, S. D., spoke on the subject: "Does it pay to be a Christian?" Yes, for it is the will of God, takes away your worries, meets your helplessness, gives you hope, and makes you to live and die on the winning side. For the many who had come to know Pastor Hanson it was another plain message of God's truth with the power of God work through a living epistle. Those who heard him for the first time faced the power of God working through an ordinary human. Many leaguers uttered a prayer of thanks for their consecrated leader.

Friday was a busy day with Choral Union rehearsals, Bible study in the Book of Hebrews and four panel group discussions. In the panel, "Claiming Christ as my Savior," it was brought out that the most burning of all questions was "How can I claim Christ as my personal Savior?" Though men have many external differences all have one great need, — the Savior. Christ must be presented to the individual so that he can see his need and realize that Jesus only can fulfill that need. By repentance and belief in Him the sinner may claim Christ as his Saviour.

Another question raised was "How can I continue to claim Christ as my Savior?" As the Christian continues through life he has God's road map to guide him and hold him on his journey. The Christian pilgrim is sustained by the Lord's supper, prayer and exercise unto Godliness. Christian life must either be given up or given out.

In the panel, "Bringing Christ to my Friends," it was shown that we could only find the grace and courage to witness if we with contrite heart and yielded talent sought God's power. "God is able to do exceedingly abundantly above all that ye

Scotsguard and Bethesda congregations at Scotsguard, Sask., the Rev. Amund Tveit pastor, celebrated the twenty-fifth anniversary of their founding June 23rd. The District president preached the anniversary sermon. Greetings from former pastors were read. A very interesting feature is connected with the anniversary was a large reunion banquet for confirmands. The Anniversary was celebrated in connection with the circuit meeting of the Swift Current Circuit. This meeting was well attended by pastors, delegates, and visitors from all parts of the circuit. It is encouraging to see interest in the work of the church manifested in this way. Several gifts were voted by the meeting, among them a contribution toward the payment of the obligation of the Lutheran Voice.

—I. I.

ask or think." Excuses do not hold for we have our all in Christ for any task.

Helpful suggestions were given for young soul winners. The individual method is best, for men are not born nor do they die or are they brought to Christ collectively. A prayer list is kept by many soul winners. The speaker presented a thought provoking situation asking this question, "Now how would you proceed from this point to win this man for Christ?" The Holy Spirit will guide us in our words and approach if we are yielded to God. The soul winner is tactful in his approach but definite in his message.

The speakers during the forenoon were Erik Haave, and Adolph Odland, student pastors, and Guldbrand Loken and Edwin Marken.

After another session of Bible study the panel discussions were resumed Friday afternoon. The question "How may I live Christ in relation to my friends?" was summed up in the words of Paul, "Be thou an ensample to them that believe in word, in manner of life, in love, in faith, and in purity." Mrs. G. Loken took this topic.

Dr. I. Iversen on the topic "Living Christ in the choice of a Life Partner" showed the importance of a Christian home. A life partner may make or mar happiness in the home. In the discussion which followed several books to be found in the "Reading Project" were mentioned.

In the last panel "Meeting the World's Need in Christ" it was pointed out that all our problems today can be met in Christ. The church must bring youth to the Christ who can fulfill their every need. This topic was given by Tilda Holm.

On Friday evening Dr. Iversen presented some deep thoughts on the subject of Holiness. Our holiness is found absolutely outside of ourselves and with God. We must beware of this "showy holiness" — a type of strict, spiritual and religious Phariseism. The way to become holy is to confess our sins and to believe in their forgiveness through the merits of Christ. Sanctification is a process of daily forgiveness and faith in the Word. My sanctification is also in Christ. Conviction of sin—a growing conviction will always be ours as we grow with God.

At the close of the service Pastor Mohr brought greetings from the American Lutheran Youth Conference held at Regina.

## Business Session.

At the morning business session following the encouraging reports of progress of the work the following officers were elected:

President: Pastor A. M. Vinge, Ryley, Alta.; Vice-President: Pastor G. O. Even-son, Moose Jaw, Sask.; Secretary: Myrtle Engelstad, Saskatoon, Sask.; Treasurer: Edwin Marken, Camrose, Alta.; P.T.M. and Book Mission Secretar: Erik Haave, Weldon, Sask.; Jr. Intermediate Secretary: G. Loken, Tofield, Alta.

Leaguers were encouraged to have an International Luther League Day, adopt the Every Member Plan, subscribe to the "Missionary" edited by Andrew Burgess, and generally make more use of suggestions from headquarters.

The next District convention was voted to be held in Saskatchewan. If conditions permit, the INTERNATIONAL Lutheran



League convention will be held in Moose Jaw in 1941.

At the request of the Luther League District president the motion was made, seconded and carried that the Vice President Pastor G. O. Evenson edit the Young People's Page in "The Shepherd."

#### Saturday Afternoon.

Pastor Hanson called upon the Christian youth to win souls for Christ. We should see everyone around us as a candidate for heaven. If we deny Christ by our silence, He will deny us. Do we as Christians act like there were souls around us dying? How many of our friends and neighbors will be in Heaven? Will any be missing because I failed to witness? The greatest good that you can do for any soul is to introduce that soul to Christ.

At convention outing was held at one of the beautiful parks in Calgary. A fine lunch was served and an enjoyable time of fellowship was spent.

#### Friday evening session.

At this session Miss Sorhus of the Camrose College staff spoke on the patience that is required to endure persecution and affliction. This talk was based on 1. Peter 2:20. Mr. C. A. Ronning, Principal of Camrose College challenged us to live out the principles of righteousness in our every aspect of life. We cannot worship God and Mammon. Christians are to be a salt that will preserve the Christian order. The bonds of lust and greed must be broken by an unselfish Christian love.

Choral Union Business session was held after evening session. Mr. Oscar Mossing of Viceroy, Saskatchewan was re-elected as director. The choral union now has its own officers and organization for the promotion of good singing in our congregations.

#### Sunday Morning

The forenoon session began with an adult baptism service which was followed by a communion service. At the Divine Service Pastor Hanson brought a very challenging message from God's Word. History, he said, is a record of a battle between good and evil. Satan, the leader of the forces of evil has as his program to seek in as far as he can to overthrow the Kingdom of God. Every general drafts the young people with their youthful vigor first. Satan too wants youth in his battle against the Kingdom of God. With neon signs of beautiful colors he invites them to come and enjoy themselves while he waits to get them into his clutches. Sin is made to appear respectable. People are blinded spiritually and lives are broken. Think of those who follow his leading. There is a losing battle which will end in suffering in an eternal fire.

Christ also wants soldiers and He, too, wants youth. Personal salvation must be at the basis of our work in God's kingdom. Before one can be a soldier of the cross he must receive a new heart. He must use the ammunition God has given us which is the Word. Christ wants soldiers in our homes and our daily lives. We fight not in our own strength but in the strength of God and

"Satan trembles when he sees,  
The weakest saint upon his knees."

Be careful when you say, "I have not time today for prayer or Bible Study." Satan wants you just that busy. Be not entangled in the things of the world but "Attention!" "March!" soldiers of the cross in the power of God and to His Glory.

#### Sunday afternoon.

The Choral Union under the leadership of Oscar Mossing rendered their song service in the Knox United Church on Sunday afternoon.

Dr. Iversen in his message brought out the thought that we have come here to worship and to obey a divine command, "Make a joyful noise unto the Lord." He stressed the fact that we ought to come before the Lord rejoicing.

Our singing should not be to glorify ourselves but to glorify God. Thanksgiving is one of the fruits of Christian life. Our joy is expressed in thanksgiving and through Christ our thanksgiving becomes a sweet smelling sacrifice to God.

It is not the number of things we possess which makes us happy but the number of things for which we have learned to be thankful. Men who forget to thank the Lord become victims of their own uncleanness.

We enjoyed hearing the choir singing many of our beautiful chorales and hymns. We do thank God for the heritage we have in song.

The following are some of the resolutions adopted by the Luther League:

1. That since many of our Leaguers are deriving much blessing from the use of Better Leagues, the Every Member Plan, Mrs. Eide's Manuals on league work, the Pocket Testament League work, and other Luther League material, we strongly urge more general use of these in all local leagues.

2. We call upon our unsaved leaguers to claim Christ as their Saviour that they may have life. We call upon all saved Luther Leaguers to put their faith into action, living Christ now, thereby helping to bring Christ to friends and neighbors.

3. We ask that Luther Leaguers be much in prayer, especially remembering our new Seminary, our Bible Schools, Bible Camps, and Camrose Lutheran College that more you may through their influence consecrate themselves to Christ.

4. We pray that God's will may be done in the important matter of placing of the 1941 International Convention, and especially if it can be held in Canada, that all Leaguers pray, plan and prepare for it as each by God's Grace can.

(Resolution committee, Adolph Odland, Erik B. R. Haave, G. Loken.)

#### Closing service.

This closing session was enriched as were other sessions by music. Pastor Hanson expressed his joy at having had the Christian fellowship with leaguers in Canada. Pastor Hanson dealt with some general principles that led to the downfall of Judas. Judas began to serve self, his own body, comforts and life and this replaced Christ. He began to look upon Christ as an outward King, ruler of a temporal Kingdom. The slipping away from Christ is always a gradual process and experience. He challenged Leaguers with the question, "Are you letting self crowd out Christ?" Face your life before God and take stock of whether not you are progressing in your life. Anyone that betrays Christ sells himself to the devil for a paltry reward—"the wages of sin is death." There was one burden that Jesus did not take away—and that is the burden for lost souls. He then pictured from Revelation that glorious scene in Heaven of the Redeemed. There is only one way to Heaven and that is through the blood of the Lamb. Every man has his sins in one of two places: they are either upon the sinner or upon Jesus. The question was put, "Where are they tonight?"

We praise God for the clear call that came to young souls during this convention. May God's Spirit bring them all to the foot of the Cross.

—Mrs. G. Loken,  
Secretary pro tem.

#### Bible Camp

The Swift Current Circuit Luther League Bible Camp was held June 30 to July 7, two miles south-west of Simmie in Tjomsland's grove.

The guest teachers were: Rev. G. J. Ostrem, Preeceville, Sask., and Missionary A. S. Burgess, St. Paul, Minnesota. Pastors of the circuit who taught were: K. Bergsagel, Kyle, Sask., and K. A. Knutson, Cabri, Sask., Mrs. K. Bergsagel, Mrs. K. A. Knutson, and Mrs. George Gilbertson conducted classes for the small children.

The attendance at camp was very good and it was a blessed season of refreshing. Rev. Ostrem and Rev. A. Tveit forcefully presented God's call to repent at the evening services. Missionary Burgess by word and pictures presented God's call for workers.

On Saturday the annual business meeting of the Luther League Circuit was held. The officers elected were:

President, Rev. K. A. Knutson, Cabri, Sask. Vice-President, Miss Helen Mickelson, Battum, Sask. 2nd. Vice-President, Edgar Moolin, Chambery, Sask. Secretary, Miss Valerie Peterson, Admiral, Sask. Treasurer, John Riise, Simmie, Sask. Choir Director, George Gilbertson, Frontier, Sask. Auditors, Ida Olson, Simmie, Sask. Margaret Braaten, Simmie, Sask.

#### An Explanation

Dear Co-Workers in the W.M.F.

The work of editing the W.M.F. Columns in *Hyrden* has descended most unexpectedly upon me. I scarcely know how or where to begin. Our president, Mrs. Thvedt, as many of you already know, has been compelled, because of the illness of her husband, to leave our district and has moved to Langdon, N. Dak. When I was notified that I must take over her duties, my emotions were many and varied. It came as such a shock to me that I feel

#### WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

decidedly "at sea." But if you will have patience with me until I learn what is to be done, and bear with my mistakes, and most of all, right now, send me plenty of news for this page, reports and clippings, I have no choice but try to do my best.

On behalf of the women of Canada District, I wish to give our hearty thanks to Mrs. Thvedt for what she has given us, in valuable time and service and intercession, during these three years of office. May God reward her and may He also specially at this time be her refuge and strength.

—Mrs. Geo. Hendrickson,  
Vice-President.

#### W.M.F. General Convention

The report of the general convention is more than a report to me now—, it is a real thing, something seen and heard; a great thrill for one who has never attended before, and a real inspiration! I was impressed by the vastness of it, the method and orderliness and precision, in spite of the full program and immense crowds. And I was still more impressed by the friendliness and sincerity of it, and the reality of the messages given. I hadn't thought it possible that a big convention could become so intimate and personal. It lasted two and a half days and they were full days too, and just as long as the proverbial day on the farm. There was Prayer session at eight in the morning, and at three different places, with an average attendance of 60 at each place. I think that beginning the day with God was the secret of all success. Regular sessions from 9—12 a.m. every day and in afternoon usually from 2—4 p.m. or later. Then evening sessions from 7.30 p.m. and on until you got to bed, we'll hope before midnight.

The L.D.R. had a day and a half, following the W.M.F. and all the while this was in progress at Wesley Methodist Church, the general convention proper was in session a whole week at Central Lutheran, just two or three blocks away. You can and should read all about these gatherings and the nature and amount of business discussed and handled. Look up the *Herald* for July 9, and read the report of the W.M.F. convention. You will also find one in *News Bulletin*. They look long but are really very brief. No one could possibly cram into a report all the interesting things about the convention. You must experience that in order to be able to appreciate it; and this article is just a supplement to that report.

The registration of delegates was an interesting feature in itself and took place in the large annex adjoining the church auditorium. As you came into this annex and looked about, you saw large signs suspended from the balcony of it—"Registration," ahead; "Information" to your left; along the third wall a long book table and behind it in small side rooms were three department booths each with a poster and fine display. On the balcony was the Mission Exhibit, and China, Madagascar and S. Africa had each a room, also the other department booths. One could easily spend hours in the annex, studying the exhibits, browsing around the book table, and gathering new ideas amongst the departments. The fourth wall was opened when necessary to accommodate the crowds overflowing the church, and loud speakers were used at all times. But we were going to register! And that's just what might happen to you if you came into the annex because it was such an interesting place that you would forget what you came for. The registration counter was marked with placards showing each district, one for Canada, another Iowa, and so on, and each delegate reported to her respective district. There were only 6 registered from Canada (though there were more visitors) and S. Minnesota had the largest delegation with 227. In all there were 764 delegates and, of course, many more visitors. Thursday afternoon had the largest attendance with approximately 2,400.

The convention speakers were wonderfully inspiring, more so because they were prominent men and women that we have read so much about but that I, at least, had never met. There was Dybvig of St. Olaf, Aus of the Seminary, Randolph of L.B.I., Scholz (student exec. sec'y), Dr. Preus of Luther College and Boe of St. Olaf, also J. C. K. Preus (Director of Faith in Action), N. N. Ronning, Dr. Aasgaard, Bertha Palmer (Educational Director for National W.C.T.U.), Rev. C. K. Malmin (chalk talk), Sister Superior Marie Rorem, Deaconess M. Klippen, Rev. H. L. Foss, Seattle; and others; also Mrs. Holstad and

all the district presidents and dep't secretaries, who gave short report and splendid talks. It was even a thrill to see each one of these women as they got up to report, for we've seen their names in print so often. Another highlight of the convention to me was to be able to meet and talk with the literature committee.

The music, too, was splendid and ranged all the way from vocal solos, pipe organ recitals and Ladies Choruses to violin duets, vocal duets, trios and quartets: The night before convention opened, the St. Olaf choir presented a complimentary concert, which it was indeed a pleasure and privilege to hear.

Thursday afternoon was an immense gathering because of the special missionary program. There were over 24 missionaries in the procession, most of them in the native dress of the country they represented, and it was truly an impressive service. Three generations of one family were there, namely H. N. Ronning, his son Talbert and grandson Halvor. Also on the program were Dr. Peng Fu, Superintendent Holm and Lillian Landahl. Little Halvor was also in Chinese costume and sang for us. Rev. and Mrs. Otte (S. Africa) sang a duet in Zulu and the song "Now thank we all our God" was sung in Chinese, Zulu, Malagasy and English. The offering for missions was \$751.00!

The first evening, Burgess showed pictures of the Visit of Crown Prince Olav and Princess Martha, and afterward a social hour was enjoyed, when lunch was served by the Minneapolis circuit. The main trouble was, however, that even in the large gymnasium where this was given, there were so many hundreds of women that you couldn't find any one you were looking for—and that was the case throughout the whole convention. If you had to locate someone, the president would read off dozens of "calls" that came in from the information desk several times a day.

The second evening there was a joint mass meeting of W.M.F. and Brotherhood in Central Lutheran Church and Friday evening the grand Mother's and Daughters' Banquet was held at the Curtis Hotel. A description of it would take pages. Imagine, if you can a very fine modern hotel, dining halls seating the 900 guests, beautiful colored lights and decorations, orchestra in attendance (they played some special Grieg music, too), negro waiters, luscious food, laughter and fellowship, many women and girls in lovely long evening dresses and a few (sad to say) in near undress. There were many prominent guests and speakers with a long program of talks and music, introduction of officers, presentation of guests and the grand climax of the evening, an address by Clara Paulson, dean of women at Luther College. That speech, coming out so boldly and openly for Christ, was worth the whole dollar of the ticket to me; and when the whole assembly rose and sang "Faith of our Mothers" our hearts were full. I must not forget the plate favors—beautiful little prayer pamphlets "On Bended Knee." There were some things that could be improved upon at that banquet, but on the whole I enjoyed it very much and I believe it too can be used as a real blessing.

Id' like to mention the department forums for which the convention divided into groups for an hour and discussed the problems of each department. These were held Thursday morning and were well attended and some lively discussions ensued. At the close of each afternoon, convention "Dailies" were handed out, a paper the size of *Hyrden*, with a full report of all the day's proceedings, so you could sit down and read what you might have missed. Then I also wish to say how much we appreciated the kindness and courtesy of the office secretaries, Arna Njaa, and Hannah Marie Hanson, who helped the delegates, (I know one especially!) in so many ways and made us feel at home.

Lastly our thanks to Mrs. Holstad and the general board for planning, arranging and managing such a large, splendid convention. We delegates found out when we were there that, no matter how wide our sphere of service might be at home, we were only very small and insignificant cogs in a great machine but I know we went home inspired to make that one little cog do all it possibly could for our W.M.F., for it surely is worth while. So, dear members in Canada, tuck this little idea away for future reference, why not plan on attending next time? Don't say it is impossible, for if you pray and plan, God will help make many a dream come true.

—Mrs. Geo. Hendrickson.